THE FOVNDATION OF CHRISTIAN RELIGION, GATHERED into six Principles.

E.10.32(1)
B 25 32.

And it is to be learned of ignorant People, that they may bee fit to heare Sermons with profit, and to receive the Lords Supper with comfort.

Psal. 119. Verse 130.

The entrance *into thy Word, sheweth light, and giveth understanding to the* simple.

W Perkins.

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B-C-A

To all ignorant people that desire to be instructed.

POore people, your manner is to sooth up your selves, as though you were in a most happy estate: but if the matter come to a just tryall, it will fall out far otherwise. For you lead your lives in great ignorance, as may appeare by your common oppinion which follow.

1. That faith is a mans good meaning, and his good serving of God.

2. That God is served by the rehearsing of the tenne Commandements, the Lords Prayer, and the Creed.

3. That ye have beleeved in Christ ever since you could remember.

4. That it is pity that hee should live, which doth any whit doubt of his salvation.

5. That none can tell whether he shall be saved or no certainly: but that all men must be of a good beliefe.

6. That howsoever a man live, yet if hee call upon God on his death-bed and

ſay, *Lord have mercy upon me:* and ſo goe away like a Lambe, he is certainly ſaved.

7. That if any be ſtrangely viſited, he is either taken with a Planet, or bewitched.

8. That a man may lawfully ſweare, when he ſpeaketh nothing but the truth and ſweares by nothing, but that which is good, as by his faith and truth.

9. That a Preacher is a good man no longer then he is in his Pulpit; *They think all like themſelves.*

10. That a man may repent when hee will, becauſe the Scriptures ſaith. *At what time ſoever a ſinner doth repent him of his ſinne, &c.*

11. That it is an eaſier thing to pleaſe God, than to pleaſe our neighbour.

12. That yee can keepe the Commandements as well as God will give you leave.

13. That it is ſafeſt to doe in Religion as moſt doe.

14. That merry Ballads and bookes, as *Skogging, Bevis of South-hampton, &c.* are good to drive away the time, and to remove heart-qualmes.

15. That yee ſerve God with all your hearts; and that you would be ſorry elſe.

16. That

16. That a man neede not heare ſo many Sermons, except he could follow them better.

17. That a man which commeth at no Sermons, may as well beleeve, as hee which heares all the Sermons in the world.

18. That ye know all the Preachers can tell you. For he can ſay nothing but every man is a ſinner, that we muſt love our neighbour as our ſelves, that every man muſt be ſaved by Chriſt: and all this yee can tell as well as he.

19. That it was a good world, when the old Religion was, becauſe all things were cheape.

20. That drinking and bezeling in the Ale-houſe or Taverne, is good fellowſhip, and ſhewes a good kinde nature, and maintaines neighbourhood.

21. That a man may ſweare by the Maſſe, becauſe it is nothing now: and by'r Lady, becauſe ſhe is gone out of the Country.

22. That every man muſt be for himſelfe, and God for us all.

23. That a man may make of his owne whatſoever he can.

24. That if a man remember to ſay

his prayers in the morning (though hee never underſtand them) he hath bleſſed himſelfe for all the day following.

25. That a man prayeth when hee ſaith the tenne Commandements.

26. That a man eates his Maker in the Sacrament.

27. That if a man bee no adulterer, no thiefe, no Murtherer, and do no man harme, he is a right honeſt man.

28. That a man need not have any knowledge of Religion, becauſe he is not booke-learned.

29. That one may have a good meaning when hee ſaith and doth that which is evill.

30. That a man may goe to wizzards called wiſe men, for councell: becauſe God hath provided a ſalve for every ſore.

31. That yee are to bee excuſed in all your doings, becauſe your beſt men are ſinners.

32. That yee have ſo ſtrong a Faith in Chriſt, that no evill company can hurt you.

Theſe and ſuch like ſayings, what argue they, but your groſſe ignorance? now

where

where ignorance raigneth, there raignes ſin; & where ſin raignes, there the devill rules: and where hee rules, men are in a damnable caſe. Ye will reply unto me thus: That ye are not ſo bad as I would make you. If need be, you can ſay the Creede, the Lords Prayer, and the tenne Commandements: and therefore ye will be of Gods beliefe, ſay all men what they will, and you defie the Devill from your hearts.

I anſwer againe, That it is not ſufficient to ſay all theſe without booke, unleſſe yee can underſtand the meaning of the words, and bee able to make a right uſe of the Commandements, of the Creede, of the Lords Prayer, by applying them inwardly to your hearts and Conſciences, and outwardly to your lives and converſations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith and ſound repentance, here I have ſet down the principall points of Chriſtian Religion in ſix plaine and eaſie rules, even ſuch as the ſimpleſt may eaſily learne:

And hereunto is adioyned an exposition of them word by word. If ye doe want other good directions, then use this my labour for your good instruction. In reading of it, first learne The sixe Principles; and when ye have them without booke, and the meaning of them withall, then learne the expostition also: which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot, and the ordinary parts of the Catechisme, namely the tenne commandements, the Creed, the Lords Prayer, and the institution of the two Sacraments, shall be more easily understood.

Thine in Christ Iesus,

William Perkins.

The

The Foundation of Christian Religion, gathered into *Six Principles.*

The first Principle.

Question.

WHat dost thou beleeve concerning God?

A. There is one God Creator and governour of all things, distinguished into the Father, the Sonne, and the Holy Ghost. Rom. 1.20

Proofes out of the word of God.

1. There is a God.

For the invisible things of him, that is his eternall power and Godhead are seene by the creation of the World, being considered in his workes, to the intent that they should be without excuse.

Nevertheless, he left not himselfe without witnesse, in that he did good, and gave us raine from heaven, and fruitfull seasons filling our hearts with food and gladnesse. Act. 14.17

2. There is one God.

Concer-

1 Cor.8.4 *Concerning therefore meats sacrificed to idols, we know that an idol is nothing in the world: and that there is none other God but one.*

3. He is Creator of all things.

Gen.1.1. *In the beginning God created the Heaven and the earth.*

Heb.11.3 *Through faith we understand, that the world was ordained by the word of God: so that the things which we see are not made of things which did appeare.*

4. He is governour of all things.

Pro.15.3. *The eyes of the Lord in every place beehould the evill and the good.*

Mat.10.30 *Yea and all the haires of our heads are numbred.*

5. Distinguished into the Father, the Sonne and the holy Ghost.

Mat.3.16. *And Jesus when he was baptized, came straight out of the water: and loe, the heavens were opened unto him, and Iohn saw the Spirit of God descending like a Dove; and lighting upon him.*

Verse 17. *And loe a voyce came from heaven saying, This is my beloved Sonne in whom I am well pleased.*

1 Ion.5.7. *For there are three that beare record in Heaven, the Father, the Word, and the holy Ghost, and these three are one:*

The

The second Principle.

Q. What dost thou beleeve concerning man, and concerning thine owne selfe;

A. All men are wholly corrupted with sinne through *Adams* fall; and so are become slaves of Satan, and guilty of eternall damnation.

1. All men are corrupted with sinne.

As it is written, there is none righteous, no not one. Rom. 3. 10.

2. They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit and soul, and body may be kept blamelesse unto the comming of our Lord Jesus Christ. 1 Thes. 5 23

This I say therefore and testifie in the Lord that ye henceforth walke not as other Gentiles walke in their vanities of ther minds: Eph. 4. 17

Having their cogitations darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts. Verse 18.

When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely evill continually. Gen. 6. 5.

3. Through

3. Through *Adams* fall.

Wherefore as by one man, ſinne entred into the world and death by ſinne, and ſo
Rom. 5. 12 *death went over all men, for ſo much as all men have ſinned.*

4. And ſo are become ſlaves of Satan.

Eph. 2. 2. *Wherein in times paſt ye walked according to the courſe of the World and after the Prince that ruleth in the ayre, even the Spirit that now worketh in the Children of diſobedience.*

Heb. 2. 14 *For as much then as the Children were partakers of fleſh and blood he alſo himſelfe likewiſe took part with them, that he might deſtroy through death, him that hath the power of death, that is the devill.*

2 Cor. 4. 4 *In whom the God of this world hath blinded the mindes, that is, of Infidels, that the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould not ſhine unto them.*

5. And guilty of eternall damnation.

Gal. 3. 10 *For as many as are of the workes of the Law, are under the curſe: for it is written, Curſed is every man that continueth not in all things, which are written in the booke of the Law, to doe them. Likewiſe then as by*

the

the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to the justification of life. Rom. 5. 18

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Jesus Christ the eternall Sonne of God, being made man, by his death upon the Crosse, and by his righteousnesse hath perfectly alone by himselfe, accomplished all things that are needfull for the salvation of mankind.

1. Jesus Christ the eternall Son of God.

And the Word was made flesh, and dwelt among us, and we saw the glory thereof, as the glory of the onely begotten (Sonne) of the Father, full of grace and truth. Ioh. 1. 14

2. Being made man.

For he in no sort tooke the Angels, but he tooke the seede of Abraham. Heb. 2. 16.

By his death upon the Crosse.

But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him and with his stripes we are healed. Isa. 53. 5.

4. And by his righteousnesse.

For as by one mans disobedience, many Rom. 5. 19

were made ſinners, ſo by the obedience of one ſhall many be made righteous.

2 Cor. 5, 21 *For he hath made him to be ſinne for us, which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him.*

5. Hath perfectly.

Heb. 7. 25 *Wherefore hee is able perfectly to ſave them that come unto God by him ſeeing hee ever liveth to make interceſſion for them.*

6. Alone by himſelfe.

Acts 4. 12 *Neither is there ſalvation in any other: for among men there is given none other name under Heaven whereby we muſt be ſaved.*

7. Accompliſhed all things needfull for the ſalvation of mankind.

1 John 2. 2 *And he is the reconciliation for our ſins: and not for ours onely, but alſo for the ſins of the whole world.*

The fourth Principle.

Q. But how mayeſt thou be made partaker of Chriſt and his benefits.

A. A man of contrite and humble Spirit by faith alone apprehending and applying Chriſt with all his merits unto himſelfe, is juſtified before God, and ſanctified.

1. A man of a contrite and humble Spirit.

For thus saith he that is high and excellent He that inhabiteth eternitie, whose name is the Holy one; I dwel in the high and holy place with him also that is of a contrite and humble spirit, to receive the spirit of the humble, and to give life to them that are of a contrite heart. Isa. 57. 15

The Sacrifices of God are a contrite spirit: a contrite and broken heart, O God, thou wilt not dispise. Psa. 51. 17

2. By faith alone.

As soone as Iesus heard that word spoken, he said unto the Ruler of the Synagogue Be not afraid, only beleeve. Mar. 5. 36

So Moses made a Serpent of brasse, and set it up for a signe; and when a Serpent had bitten any man, then he looked to the Serpent of brasse and lived. Num. 21. 9

And as Moses lifted up the Serpent in the wilderneſſe, ſo muſt the Sonne of man bee lifted up. Ioh. 3. 14

That whoſoever beleeveth in him, ſhall not periſh but have eternall life. Verſ. 15

3. Apprehending and applying Christ with all his merits nnto himselfe.

But as many as received him, to them he gave Ioh. 1. 12.

gave power to be the Sonnes of God, to them
Ioh. 6. 35 that beleeve in his name. And Jesus said unto them, I am the bread of life, he that commeth to me shall not hunger, and he that beleeveth in me shall not thirst.

4. Is justified before God.

Rom. 4. 3. For what saith the Scripture? Abraham beleeved God, and it was counted to him for righteousnesse.

Verse 6. Even as David declareth the blessednesse of the man, unto whom God imputeth righteousnesse without workes saying

Verse 7: Blessed are they whose iniquities are forgiven, and whose sinnes are covered.

5. And sanctified.

Acts 15. 6 And he put no difference between us and them, after that by faith hee had purified their hearts.

1 Cor. 1 32. But ye are of him in Christ Iesus, who of God is made unto us wisedome and righteousnesse, and sanctification, and redemption.

The fifth Principle.

Q. What are the ordinary or usuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and Prayer.

1. Faith

1. Faith commeth onely by the preaching of the Word, and increaseth daily by it.

But how shall they call on him, in whom they haue not beleeued? how shall they call on him, of whom they haue not heard? and how shall they heare without a Preacher? Rom.10.4.

Where there is no vision, the people decay, but he that keepeth the Law, is blessed. Pro.29.18.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me; and seeing thou hast forgotten the Law of thy God, I will also forget thy children. Hos.4.6.

2. As also by the administration of the Sacraments.

After he receiued the signe of circumcision, as the seale of the righteousnes of faith, which he had when hee was vncircumcised, that hee should be the Father of all them that beleeue, not being circumcised; that righteousnesse might be imputed to them also. Rom.4.11.

Moreouer, brethren, I would not that yee should be ignorant, that all our fathers were vnder the cloud, and all passed therow the sea, &c. 1 Cor.10.1

3. And Prayer.

For whosoeuer shall call vpon the Name Rom.10.12.

of the Lord ſhall be ſaued.

The ſixt Principle.

Q. What is the eſtate of all men after death?

A. All men ſhall riſe againe with their owne bodies, to the laſt Iudgement; which being ended, the godly ſhall poſſeſſe the Kingdome of Heauen: but vnbeleeuers and reprobates ſhall bee in hell tormented with the diuell and his angels for euer.

1. All men ſhall riſe againe with their owne bodies.

1 Ioh. 5. 28. *Marueil not at this: for the houre ſhall come, in the which all that are in the graue ſhall heare his voice,*

Verſ. 29. *And they ſhall come forth that haue done good, vnto the reſurrection of life; but they that haue done euill, vnto the reſurrection of condemnation.*

2. To the laſt Iudgement.

Eccl. 12. 14. *For God will bring euery worke vnto iudgement with euery ſecret thing, whether it bee good or euill.*

Mat. 12. 36. *But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of iudgement.*

3. Which being ended, the godly, &c.

1 Per. 2. 7. *And deliuered iuſt Lot, vexed with the*

vn-

vncleane conuersation of the wicked,

And the Lord said vnto him, Goe thorow the midst of the Citie, euen thorow the midst of Ierusalem, and set a marke vpon the foreheads of them that mourne, and crie out for all the abominations that be done in the midst thereof. Eze. 9.

4. Shall possesse the Kingdome of God.

Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit yee the Kingdome prepared for you from the beginning of the world. Mat. 25. 32.

5. But vnbeleeuers and reprobates shall bee in hell, tormented with the diuell and his angels.

Then shall he say vnto them on the left hand, Depart from me, yee cursed, into euerlasting fire, which is prepared for the diuell and his angels. Vers. 41.

The Scriptures for the proofe were only quoted by the Author, to mooue thee to search them: the words themselues, I haue expressed at the earnest request of many, that thou maiest more easily learne them: if yet thou wilt be ignorant, thy malice is euident: if thou gainest knowledge, giue God the glory in doing his wil.

Thine, *T. S.*

THE EXPOSITION OF the Principles.

The first Principle expounded.

Question.

WHat is God?

[a]Joh.4.24. A. God is a [a] *Spirit*, or a spirituall substance, most wise, most holy, eternall, infinite.

Q. How doe you perswade your selfe that there is such a God?

A. Besides the testimony of the Scripture, plaine reason will shew it.

Q. What is one reason?

[b]Rom.1.10 Act.14.7. A. When I consider [b] the wonderfull frame of the world, me thinks such silly creatures that bee in it, could neuer make it, neither could it make it selfe; and therfore besides all these, the Maker of it must needs be God. Euen as when a man comes into a strange countrey, and sees faire and sumptuous buildings, and yet finds no liuing creatures there besides birds and beasts, he wil not imagine that either birds or beasts reared those buildings, but hee presently conceiues, that some men either are, or haue beene there.

Q. What

Q. What other reasons haue you?

A. [c] A man that commits any sinne, as murther, fornication, adultery, blasphemie, &c. albeit he doth so conceale the matter, that no man liuing know of it, yet oftentimes hee hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose Iudgement seat he must answer for his fact.

[c] Rom. 2. 15 Gen. 3. 8, 9, 10. & 24. 12

[1] Cor. 8. 6.

Q. How many Gods are there?

A. No [d] more but one.

[e] Deut. 4. 16 Amos 4. 13.

Q. Now doe you conceiue this one God in your minde?

A. Not [e] by framing any Image of him in my minde (as ignorant folkes doe, that thinke him to bee an old man sitting in heauen) but I conceiue him by his properties and workes.

Q. What be his chiefe properties?

[f] Iob. 12. 3.

A. First, he is [f] *most wise*, vnderstanding all things aright and knowing the reason of them. Secondly, he is [g] *most holy*, which appeareth in that he is *most iust*, and *mercifull* vnto his creatures. Thirdly, hee is [h] *eternall*, without either beginning or end of dayes. Lastly, hee is [i] *infinite*, both because hee is present in all places,

[g] Esa. 6. 3. Exo. 20. 5, 6.

[h] Esa. 41. 4.

[i] Psa. 139 all

and because hee is of power sufficient to doe whatsoeuer he [k] *will*.

[k] Iob 9.4. Deut.10.17. Ier.10.12. [l] Psal.33.6.

Q. What be the workes of God?

A. [l] The creation of the world, and of euery thing therein, and the preseruation of them being created, by his *speciall prouidence*.

Q. How know you that God gouerneth euery particular thing in the world by his speciall *prouidence*?

[m] Mat.10. 30. [n] Leu.26.26. Mat.4.4.

A. To omit the [m] Scriptures, I see by experience, [n] Meate, drinke, and clothing, being voyd of heate and life, could not preserue the life of man, vnlesse there were a *speciall prouidence* of God to giue vertue vnto them.

Q. How is this one GOD distinguished?

[o] 1 Ioh.5.7. Mat.3.16, 17. [p] Ioh.15.26.

A. [o] Into the *Father*, which begetteth the Sonne: into the *Sonne*, who is begotten of the Father: into the [p] *holy Ghost*, who proceedeth from the Father and the Sonne.

The second Principle expounded.

Q. Let vs now come to our selues, and first, tell me what the naturall estate of man is?

[q] Eph.2.1. [r] 1 Tim.5.6.

A. Euery man is by nature [q] *dead* in sinne, as a loathsome carrion, or as a dead corps

corps lying rotting and stinking in the graue, hauing in him the seede of all sins.

Q. What is sinne?

A. Any [r] breach of the Law of God, if it be no more but the least want of that which the Law requireth. [r] Ioh.3.4. Rom.7.7. Gal.3.10.

Q. How many sorts of sinnes are there?

A. Sinne is [s] either the corruption of nature, or any euill actions that proceede of it, as fruits thereof. [s] Gal.3.9. Psal.51.5.

Q. In whom is the corruption of nature?

A. In all men, [t] none excepted. [t] Rom.3.19.

Q. In what part of man is it?

A. In euery [v] part, both in body and soule, like as a leprosie that runneth from the crowne of the head, to the soale of the foote. [u] Gen.6.5. [v] 1 Thes.5.23.

Q. Shew me how euery part of man is corrupted with sinne?

A. First, in the [x] minde, there is nothing but ignorance and blindnesse concerning heauenly matters. Secondly, [y] the conscience is defiled, being alwaies either benummed with sinne, or else turmoiled with inward accusations and terrours. Thirdly, [z] the will of man onely willeth and lusteth after euill. Fourthly, [x] 1 Cor.2. Rom.8.5. [y] Tit.1.15. Eph.4.18, 19. Esa.57.20. [z] Phil.2.13. Iob 15.16.

[a] Gal.5.24. ly, the [a] affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill, to embrace it; and they are neuer stirred vnto that which is good, vnlesse it be to eschew it. Lastly, [b] Rom.6.19. the [b] members of the body are the instruments and tooles of the minde for the execution of sinne.

Q. What bee those euill actions that are the fruits of this corruption?

[c] Gen.6.5. A. Euill [c] thoughts in the mind, which come either by a mans owne conceiuing, [d] Ioh.13.2. Act.5.3. or by suggestion of the diuell: [d] euill motions and lusts stirring in the heart: and from these arise euill workes and deeds when any occasion is giuen.

Q. How commeth it to passe, that all men are thus defiled with sinne?

[e] Rom.5.12. & 18. Gen.3. A. By [e] *Adams* infidelitie and disobedience, in eating the forbidden fruit: euen as we see great personages by treason doe not only hurt themselues, but also staine their blood, and disgrace their posterity.

Q. What hurt comes to a man by his sinne?

[f] Gal.3.10. A. [f] He is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the [g] body, diseases, aches, paines: in the soule, blindnes, hardnesse of heart, horror of conscience; in goods, hinderances and losses; in name, ignominy and reproach: Lastly, in the whole man, *bondage* vnder Satan the prince of darkenesse. [g] Deut. 28. 21, 22, 27, 65, 66, 67.

Q. What manner of bondage is this?

A. This [h] *bondage* is, when a man is the slaue of the diuell, and hath him to raigne in his heart as his god. [h] Heb. 2. 14. Eph. 2. 2. 2 Cor. 4. 4. Luk. 11. 21.

Q. How may a man know whether Satan be his god or not?

A. Hee may know by this: if he giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he [i] take delight in the euill *motions* that Satan puts in his heart, and doe fulfill the *lusts* of the diuell. [i] Ioh. 8. 44. 1 Ioh. 3. 8.

Q. What is the curse due to man in the end of this life?

A. [k] Death, which is the separation of body and soule. [k] Rom. 5. 12.

Q. What is the curse after this life?

A. [l] Eternall damnation in hell fire, whereof euery man is guilty, and is in as great [l] Gal. 3. 10. Rom. 3. 13.

great danger of it, as the traytour apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation be the reward of ſinne, then is a man of all creatures moſt miſerable. A dog or a toad, when they dy, all their miſerie is ended: but when a man dieth, there is the beginning of his woe.

A. It were ſo indeed, if there were no meanes of deliuerance: but God hath ſhewed his mercy in giuing a *Sauiour* to mankinde.

Q. How is this Sauiour called?

[m] Mat.1.21. A. [m] Ieſus Chriſt.

Q. What is Ieſus Chriſt?

[n] Heb.2.16. Ioh.1.14. [o] Heb.5.7. Mar.13.32. A. The [n] eternall Son of God, made man in all things, euen [o] in his *infirmities* like other men, ſaue onely in ſinne.

Q. How was he made man voide of ſinne?

[p] Mar.1.18. A. He was [p] conceiued in the wombe of a *Virgin*, and *ſanctified* by the holy Ghoſt at his conception.

Q. Why muſt our Sauiour bee both God and man?

[q] 1 Tim.2.5, 6. A. He [q] muſt be a man, becauſe man had ſinned, and therefore a man muſt die for

for sin, to appease Gods wrath: he must be God, to sustaine and vphold the manhood, to ouercome and vanquish death.

Q. What be the offices of Christ to make him an all-sufficient Saniour?

A. [r] He is a Prieſt, a Prophet, a King. [r] Psal 45.7. Luke 4.18. Deut. 18. 15,18. Luke 1.33.

Q. Why is he a Prieſt?

A. To worke the meanes of saluation in the behalfe of mankinde.

Q. How doth hee worke the meanes of saluation? Psal. 110.2.

A. [s] First, by making *satisfaction* to his Father for the sinne of man: secondly, by making *intercession*. [s] Mat. 20.28 Heb. 7.25, 26.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*.

Q. What is this sacrifice?

A. [t] Christ himselfe as he is man consisting of body and soule. [t] Esa. 53. 10.

Q. What is the [v] Altar? [u] Apoc. 8.3.

A. Christ as hee is God, is the *Altar* on which he sacrificed himselfe. Heb. 13.10.

Q. Who was the Prieſt?

A. None [x] but Christ, and that as he is both God and man. [x] Heb. 5.5,6.

Q. How oft did he sacrifice himselfe?

A. Neuer but [y] once. [y] Heb. 9.28.

Q. What death did he suffer, when he sacri-

ſacrificed himſelfe?

A. A death vpon the croſſe, peculiar to him alone: for [x] beſides the ſeparation of body and ſoule, hee felt alſo the *pangs of hell*, in that the whole wrath of God, due to the ſinne of man, was powred forth vpon him.

[x] Iſa.53.5. Ioh.12.27. Reu 19.15. Luk.12.44.

Q. What profit commeth by his ſacrifice?

A. Gods [a] wrath is appeaſed by it.

[a] Heb.9.29.

Q. Could the ſufferings of Chriſt, which were but a ſhort time, counteruaile euerlaſting damnation, and ſo appeaſe Gods wrath?

A. Yea: for ſeeing Chriſt ſuffered, God [b] ſuffered, though not his Godhead: and that is more then if all men in the world had ſuffered for euer.

[b] Act.20.28. 2 Cor.5.15.

Q. Now tell me the other meanes of *ſatisfaction?*

A. It is the perfect *fulfilling of the Law.*

Q. How did he fulfill the Law?

A. By his [c] *perfect righteouſneſſe*, which conſiſts of two parts: the firſt, the *integritie and pureneſſe* of his humane nature: the other, [d] his *obedience* in performing all that the law requireth.

[c] 1 Cor.1. 30. Rom.3.25. 1 Cor.5.2. Rom 5.11. [d] Rom 4.8,9

Q. You haue ſhewed how Chriſt doth make *ſatisfaction*; tell me likewiſe how

how he doth make *intercession*?

A. Hee doth alone continually [d] appeare before his Father in heauen, making the faithfull and all their prayers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them. [d] Rom. 8. 34. 1 Pet. 2. 5.

Q. Why is Christ a Prophet?

A. To [e] *reueale* vnto his Church the way and meanes of saluation: and this he doth outwardly by the ministery of his Word, and inwardly by the teaching of his holy Spirit. [e] Ioh. 6. 45. Mat. 3. 17.

Q. Why is he also a King?

A. That [f] hee might *bountifully bestow* vpon vs, and *conuey* vnto vs all the aforesaid meanes of saluation. [f] Esa. 55. 4.

Q. How doth he shew himselfe to be a King?

A. In [g] that being *dead and buried*, he *rose from the graue*, quickned his dead body, *ascended* into heauen, and now *sitteth at the right hand* of his Father, with full power and glory in heauen. [g] Act. 10. 40. Eph. 4. 8. Act. 1. 9.

Q. How else?

A. In [h] that hee doth continually inspire and direct his seruants by the diuine power of his holy Spirit, according to his holy Word. [h] Esa. 59. 21. and 30. 21.

Q. But

Q. But to whom will this blessed King communicate all these meanes of saluation?

i Mat.20.16 Ioh.1.11. 2 Ioh.2.2. *A.* Hee i offereth them to many, and they are sufficient to saue all mankind: but all shall not be saued thereby, because by faith they will not receiue them.

The fourth Principle expounded.

Q. VVhat is faith?

k Ioh.1.12. and 6.35. Gal.3.27. Col.2.11. 2 Cor.1. 20,21. *A.* Faith is a k wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing wee are on earth, and Christ in heauen?

l Rom.8.19. *A.* This l *applying* is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods fauour toward himselfe *particularly*, and of the forgiuenesse of his owne sinnes.

Q. How doth God bring men truely to beleeue in Christ?

A. First, he prepareth their hearts, that they might be capable of faith, and then he worketh faith in them.

Q. How doth God prepare mens hearts?

m Eze.11.19 Hos.6.1,2. *A.* m By bruising them, as if one would breake an hard stone to powder: and this

this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his sinnes, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the [n] morall law: the summe whereof is the ten Commandements. [n] Rom. 7. and 7.7,8.

Q. What sins may I finde in my selfe by them?

A. Tenne.

Q. What is the first?

A. [a] To make something thy God which is not God: by fearing it, loving it, and so trusting in it more then in the true God. [a] Com. I.

Q. What is the second?

A. [b] To worship false gods, or the true God in a false manner. [b] II.

Q. What is the third?

A. [c] To dishonour God, in abusing his titles, words, and workes. [c] III.

Q. What is the fourth?

A. [d] To breake the Sabbath, in doing the workes of their calling, and of the flesh: and in leaving vndone the workes of the Spirit. [d] IIII.

Q. What be the fixe latter?

A. To doe any thing that may hinder thy neighbours [e] dignity, [f] life, [g] chastity, [e] V. [f] VI. [g] VII.

[h] VIII. [i] IX. [k] X.

ſtity, [h] wealth, good [i] name, [k] though it be but in the ſecret thoughts and motions of the heart, vnto which thou giueſt no liking or conſent.

Q. What is ſorrow for ſinne?

[l] Act.2.37, 38. Cant.5.4. [m] 1 Tim.1. 15. Luk.15.21. Ezra 9.6,7.

A. It is [l] when a mans conſcience is touched with a liuely feeling of Gods diſpleaſure for any of theſe ſinnes, [m] in ſuch wiſe that he vtterly deſpaires of ſaluation in regard of any thing in himſelfe, acknowledging that hee hath deſerued ſhame and confuſion eternally.

Q. How doth God worke this ſorrow?

A. By the terrible curſe of the Law.

Q. What is that?

[n] Gal.3.10.

A. He [n] which breakes but one of the Commandements of God, though it bee but once in all his life time, and that onely in one thought, is ſubiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the ſeedes of faith, out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled vnder the bur-

burden of his sinnes, *o* doth acknowledge and feele that he stands in great neede of Christ. *o* Esa.55.1. Ioh.7.37. Luke 1.53.

Q. What is the second?

A. An *p* hungring desire and a longing to be made partaker of Christ and al his merits. *p* Mat.5.4. Reu.21.6.

Q. What is the third?

A. A *q* flying to the Throne of grace, from the sentence of the Law pricking the conscience. *q* Heb.4.16.

Q. How is it done?

A. By *r* praying, with sending vp loud cryes for Gods fauour in Christ, in the pardoning of sins; and with feruent perseuerance herein, till the desire of the heart be granted. *r* Luke 15. 18,19. Mat.15.2, 23,&c. Acts 8.22. 2 Cor.12.8.

Q. What followeth after this?

A. God then *s* according to his mercifull promise, lets the poore sinner feele the assurance of his loue, wherewith he loueth him in Christ, which assurance is a liuely faith. *s* Mat.7.7. Esa.65.24. Iob 33.26.

Q. Are there diuers degrees and measures of true faith?

A. *t* Yea. *t* Rom.2.17. Luke.17.5.

Q. What is the least measure of true faith that any man can haue?

A. When a man of an humble spirit

u Esay 42.2. Mat.17.20. Luke 17.5. by reason of the *u* littlenesse of his faith, doth not yet *feele* the assurance of the forgiuenesse of his sinnes, and yet he is perswaded that they are pardonable; and therefore he desireth that they should be pardoned, and with his heart prayeth to God to pardon them.

Q. How doe you know that such a man hath faith?

x Rom.8. 25,26. Gal.4.6. Math.5.6. y Rom.8.9. Eph.3.17. *A.* These *x desires* and *prayers* are testimonies of the Spirit; whose property it is to stirre vp a *longing* and a *lusting* after heauenly things, with *sighes* and *groanes* for Gods fauour and mercy in *y* Christ. Now where the Spirit of God is, there is Christ dwelling: and where Christ dwelleth, there is true faith, how weake soeuer it be.

Q. What is the greatest measure of faith?

a Rom.8. 38,39. Cant.8.6,7. *A.* When a man dayly increasing in faith, comes to be (*a*) *fully perswaded* of Gods loue in Christ towards himselfe *particularly*, and of the forgiuenesse of his owne sinnes.

b 2 Tim.4. 7,8. Psal.23.6. with 1,2,3, 4.verses. Q. When shall a Christian heart come to this full assurance?

A. Not *b* at the first, but in some continuance of time, when hee hath beene well

well *practised by Repentance*, and hath had diuers *experiences* of Gods loue vnto him in Christ; then, after them will appeare in his heart the fulnesse of perswasion, which is the *ripenesse* c and strength of faith. c Rom. 4. 19. 20, 21.

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby *d* he is *iustified* before God, and sanctified. d 1 Cor. 1. 30 Acts 15. 9. Rom. 4. 3.

Q. What is this, to be *iustified* before God?

A. *e* It comprehendeth two things: the first, to be cleared from the *guiltinesse and punishment* of sinne: the second, to be accepted as perfectly righteous before God. e Rom. 8. 33.

Q. How is a man cleared from the guiltinesse and punishment of his sinnes?

A. By Christs *f* sufferings and death vpon the Crosse. f Col. 1. 22. 1 Pet. 2. 24. 1 Ioh. 1. 7.

Q. How is he accepted for righteous before God?

A. By the *g* righteousnes of Christ *imputed* to him. g 1 Cor. 5. 21

Q. What profit comes by being thus iustified?

A. Hereby, *h* and by no other meanes in the world, the beleeuer shall bee accepted h Rom. 5. 17. Apoc. 21. 17.

ted before Gods Iudgement-seat, as *worthy* of eternall life by the merits of the same righteousnesse of Christ.

Q. Doe not good workes then make vs *worthy* of eternall life?

A. No: For God, who is perfect righteousnesse it selfe, will finde in the best workes we doe, more matter of damnation then of saluation: and therefore *k* we must rather condemne our selues for our good workes, then looke to bee iustified before God thereby.

k Psa.143.2. Esa.65.6. Iob 9.3.

Q. How may a man know that he is iustified before God?

A. He need not ascend into Heauen to search the secret councell of God: *l* but rather descend into his owne heart to search whether *he be sanctified* or not.

l Rom.7.1. Ioh.13.9.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the *corruption* of his owne nature: the second, to be indued with inward righteousnesse.

Q. How is the corruption of sinne purged?

A. By the *m* merits & *power* of Christs death, which being by faith applyed, is as a *n corrosiue* to abate, consume, and weaken the power of sinne.

m Rom.6.4.

n 1 Pet.4.1.

Q. How

Q. How is a man indued with inherent righteousnesse?

A. Through the *o* vertue of Christs resurrection: which being applied by faith is as a *restoratiue* to reuiue a man that is dead in sinne, to newnesse of life.

o Rom. 6. 5, 6. Phil. 3. 10.

Q. In what part of man is sanctification wrought?

A. In *p* euery part of body and soule.

p 1 Thess. 5. 23.

Q. In what time is it wrought?

A. It is *q* begun in this life, in which the faithfull receiue onely the *first fruits* of the Spirit, and it is not finished before the end of this life.

q Rom. 8. 23. 2 Cor. 1. 5, 6

Q. What graces of the Spirit do vsually shew themselues in the heart of a man sanctified?

A. The *hatred r* of sinne, and the loue of righteousnesse.

r Psal. 119. v. 111. & 40. 8. & 101. 3. Rom. 7. 22.

Q. What proceeds of them?

A. *Repentance*, which is *s* a setled purpose in the heart, with a carefull endeauour to leaue all his sinnes, and to liue a Christian life according to al Gods commandements.

s Psal. 116. 57. 112.

Q. What goeth with Repentance?

A. *t* A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell and

t Gal. 5. 17. Eph. 6. 11, 12. 2 Tim. 4, 7, 8.

and the inticements of the world.

Q. What followeth, after a man hath gotten the victory in any temptation or affliction?

t Rom.5.3,4 2 Cor.1.5. A. Experience of *t* Gods loue in Christ; and so, increase of peace of Conscience, and ioy in the holy Ghost.

Q. What followeth, if in any temptation hee be ouercome, and through infirmitie fall?

u 2 Cor.7,8, 9. Mat.26.75. A. Afrer a while *u* there will arise a *godly sorrow*; which is, when a man is grieued for no other cause in the world, but for this onely, that by his sinne hee hath displeased God, who hath bin vnto him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

x 1 Pet.2.19 A. The true signe *x* of it is this; when a man can be grieued for the very *disobedience of God* in his euill word or deede, though he should neuer be punished, and though there were neither Heauen nor Hell.

Q. What followeth after this sorrow?

y 2 Cor.7.11 A. Repentance *y renewed afresh*.

Q. By what signes wil this repentance appeare?

z 2 Cor.7.11 A. By *z* seuen. 1. A care to leaue the sinne into which he is fallen. 2. An vtter con-

condemning of himselfe for it, with a crauing of pardon. 3. A great anger against himselfe, for his careleſſeneſſe. 4. A feare leſt he ſhould fal into the ſame ſin againe. 5. A deſire euer after to pleaſe God. 6. A zeale of the ſame. 7 Reuenge vpon himſelfe for his former offence.

The fift Principle expounded.

Q. What outward meanes muſt wee vſe to obtaine faith, and all bleſſings of God which come by faith?

A. The *preaching* (*a*) of Gods Word, & the adminiſtration of the *Sacraments*, and *Prayer*. *a* Pro. 9. 18. Rom. 10. 14. Mat. 28. 19, 20.

Q. Where is the VVord of God to be found? 2. Tim. 3. 16.

A. The whole VVord of God, needfull to ſaluation, is ſet downe in the holy Scriptures.

Q. How know you that the Scriptures are the VVord of God, and not mens policies?

A. I am aſſured of it: firſt, *b* becauſe the H. Ghoſt perſwadeth the conſcience that it is ſo; ſecondly, I ſee by experience: for the preaching of the *c* Scriptures haue the power of God in them, to humble a man when they are preached, *b* Eph. 1. 12. *c* Heb. 4. 12. 1 Cor. 14. 25

ched, and cast him downe to Hell, and afterward to *restore* and raise him vp againe.

Q. What is the vse of the Word of God preached?

[d] Rom. 1. 17. 2 Cor. 2. 16. Heb. 4. 2. *A.* First, it *d breedeth*, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish, it is by reason of their corruption, an *occasion* of their further damnation.

Q. How must we heare Gods Word, that it may be effectuall to our saluation?

[e] Iam. 1. 19. Acts 16. 14. Heb. 4. 2. Esay 66. 2. Luke 2. 51. Psal. 111. 11 *A.* We *e* must come vnto it with hunger-bitten hearts, hauing an appetite to the Word; we must mark it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reprooued: lastly, we must hide it in the corners of our hearts, that wee may frame our liues and conuersation by it.

Q. What is a Sacrament?

[f] Rom. 4. 11. Gen. 17. 11. Gal. 3. 1. *A.* A *f signe* to present, a *seale* to confirme, an *instrument* to conuey Christ and all his benefits to them that doe beleeue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and

to

to remember them.

Q. Why doe the Sacraments seale vnto vs the mercies of God?

A. Because wee are full of vnbeliefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts?

A. Because wee are like *Thomas*, wee will not beleeue, till wee feele some measure in our hearts.

Q. How many Sacraments are there?

A. Two *g* and no more: *Baptisme*, by which wee haue our *admission* into the true Church of God, & the *Lords Supper*, by which we are nourished & preserued in the true Church after our admission. *g* 1 Cor. 10. 1,2,3,5.

Q. What is done in Baptisme?

A. h In the assembly of the Church the *couenant of grace* betweene God and the party baptized, is solemnely confirmed and sealed. *h* Acts 2.38. Tit. 3.5. Acts 22.16. Mat. 28.19.

Q. In this couenant, what doth God promise to the party baptized?

A. i Christ, with all the blessings that come by him. *i* Gal. 3.27. 1 Pet. 3.21.

Q. To what condition is the partie baptized bound?

A. To *k* receiue Christ, and to repent of his sinnes. *k* Mat. 1.5, 15, 16.

Q. What

Q. What meaneth the *ſprinkling* or *dipping in water?*

1 Pet. 1. 2. A. *i* It ſeales vnto vs remiſſion of ſins, and ſanctification, by the obedience and ſprinkling of the blood of Chriſt.

Q. How commeth it to paſſe, that many, after their baptiſme, for a long time feele not the effect and fruit of it; and ſome, neuer?

A. The fault is not in God, who keeps his Couenants, but the fault is in themſelues, in that they do not keepe the condition of the Couenant; to receiue Chriſt by faith, and to repent of all their ſinnes.

Q. When ſhall a man then ſee the effect of his Baptiſme?

k Heb. 10. 10 1 Pet 3. 21. A. At *k* what time ſoeuer he doth receiue Chriſt by faith, though it bee many yeeres after, he ſhall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in Baptiſme.

Q. How if a man neuer keepe the Condition to which hee bound himſelfe in Baptiſme?

l Deut. 23. 21, 22. Eccleſ. 5. 4. A. His damnation *l* ſhall bee the greater, becauſe hee breaketh his Vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former Couenant, ſolemnely ratified in Baptiſme, is renewed *m* in the Lords Supper, betweene the Lord himſelfe and the receiuer. *m* 1 Cor. 11. 23, 24, 25. & 12. 13.

Q. What is the receiuer?

A. Euery one *n* that hath beene baptized, and after his baptiſme hath truely beleeued in Chriſt, and repented of his ſinnes from his heart. *n* 1 Cor. 15. 28, 31. Mar. 5. 23, 24. Eſa 66. 2, 3.

Q. What meaneth the Bread and Wine, the eating of the Bread, and drinking of the Wine?

A. Theſe outward actions *o* are a ſecond ſeale, ſet by the Lords owne hand vnto his couenant: And they doe giue euery receiuer to vnderſtand, that as God doth bleſſe the Bread and Wine, to preſerue and ſtrengthen the body of the receiuer; ſo Chriſt apprehended and receiued by faith, ſhall nouriſh him, and preſerue both body and ſoule vnto eternall life. *o* 1 Cor. 10. 16, 17.

Q. What ſhall a true receiuer feele in himſelfe, after the receiuing of the Sacrament?

A. *p* The increaſe of his faith in Chriſt, the increaſe of ſanctification, a greater meaſure of dying to ſinne, a greater care to liue in newneſſe of life. *p* 1 Cor. 10. 16, 17. & 11. 24.

Q. What

Q. What if a man, after the receiuing of the Sacrament, neuer finde any such thing in himselfe?

A. He may well suspect himselfe, whether he did euer repent or not: and thereupon is to vse meanes to come to found faith and repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is Prayer?

r 1 Ioh. 5. 14. s 1 Tim. 2. 3. Phil. 4. 6.

A. *r* Familiar speech with God in the name of Christ, *s* in which, either wee craue things needfull, or giue thankes for things receiued.

Q. In asking things needefull, what is required?

A. Two things; an earnest desire and faith.

t Mat. 11. 24

Q. *t* What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?

a Petition. b II. c III. d IIII.

A. 1. *a* That he may glorifie God: 2. That *b* God may raigne in his heart, and not sin: 3. That *c* he may doe Gods will, and not the lusts of the flesh: 4. *d* That he may rely himselfe on Gods prouidence for all the meanes of this temporall life:

5.

5. *e* That he may bee iustified, and be at peace with God: 6. *f* That by the power of God he may be strengthened against all temptations.

[e] V.
[f] VI.

Q. What is Faith?

A. A *g* perswasion, that those things which wee truely desire, God will grant them for Christs sake.

[g] Amen.

The sixt Principle expounded.

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. Why doe wicked men and vnbeleeuers die?

A. That their bodies may goe to the earth, and their *h* soules may be cast into hell fire.

[h] Luke 16. 22, 23.

Q. Why doe the godly dye, seeing Christ by death hath ouercome death?

A. They die for this end, that *i* their bodies may rest for a while in the earth, and their soules may enter into Heauen immediately.

[i] Luk. 23. 43. Acts 7. 60. 1 Thes. 4. 13. Heb. 2. 14. 2 Cor. 15.

Q. What followeth after death?

A. The day of Iudgement.

Q. What signe is there to know this day from other dayes?

A. *k* Heauen and Earth shall be consumed

[k] 2 Pet. 3. 11, 12.

med with fire immediately before the comming of the Iudge.

Q. Who shall be the Iudge?

A. Iesus Christ the Sonne of God.

Q. What shall bee the comming to Iudgement?

A. Hee shall come *l* in the clouds in great maiesty and glory, with infinite company of Angels.

l 1 Thes. 4. 16, 17.

Q. How shall a man be cited to Iudgement?

A. At the *m* sound of the Trumpet, the liuing shall be changed in the twinkling of an eye, and the dead shall rise againe, euery one with his *n* owne body: and all shall be gathered together before Christ: and after this, the good shall bee seuered from the bad, *o* these standing on the left hand of Christ, the other on the right.

m Mat. 24. 31 1 Cor. 15. 51, 52.

n Iob 19. 26.

o Mat. 25. 32, 33.

Q. How will Christ trie and examine euery mans cause?

A. The *p* bookes of euery mans doings shall bee laid open, mens consciences shall be made either to accuse them, or excuse them, and euery man shall be tried by the workes which he did in his life time, because they are open and manifest signes *q* of faith or vnbeliefe.

p Reu. 20. 12 Dan. 7. 10.

q Iob 3. 18. and 5. 20.

Q. What sentence will he giue?

A. Hee

A. He will giue *q* sentence of saluation to the Elect and godly, but hee will pronounce sentence of damnation against vnbeleeuers and reprobates. q Matth. 25. 34, 41.

Q. What state shall the godly bee in after the day of Iudgement?

A. They *r* shall continue for euer in the highest Heauen, in the presence of God, hauing full fellowship with Christ Iesus, and raigning with him for euer. r Mat. 25. 34 Apoc. 21. 2, 3, 4.

Q. What state shall the wicked be in after the day of Iudgement?

A. In eternall perdition and destruction in Hell-fire.

Q. What is that?

A. It *s* stands in three things especially: 1. a perpetual separation from Gods comfortable presence: 2. fellowship with the Diuell and his angels: 3. an horrible pang and torment both of body and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for euer, world without end. And if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body and soule, for euer and euer. s 2 Thes. 1. 9. Esay 66. 24. Apoc. 21. 8.

FINIS.

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BRIGIA